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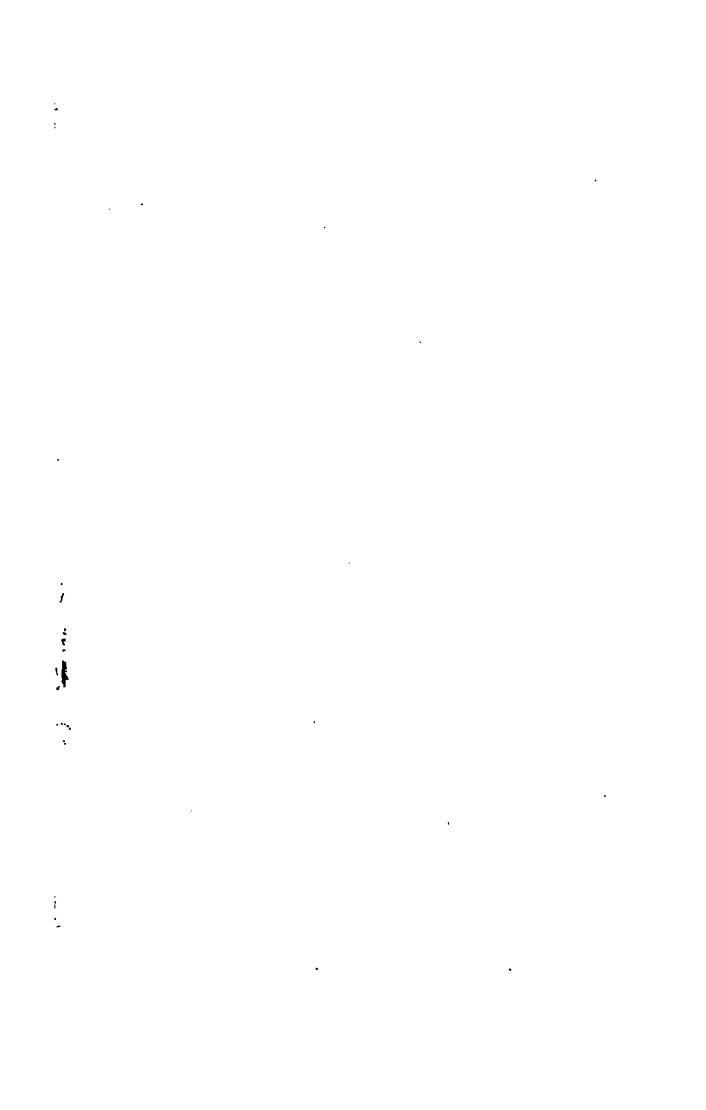
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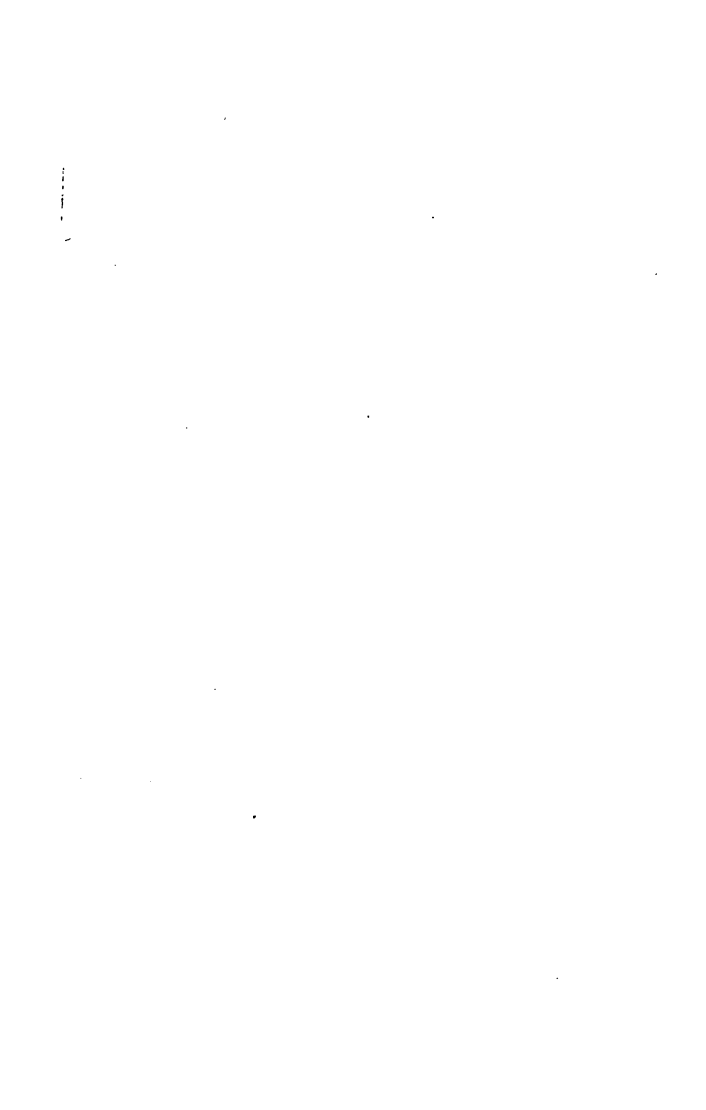
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AN  
ORDER OF PREPARATION  
FOR  
HOLY COMMUNION,  
GATHERED FROM THE  
BOOK OF COMMON PRAYER  
AND ADMINISTRATION OF THE SACRAMENTS,  
ACCORDING TO THE USE OF  
THE UNITED CHURCH OF ENGLAND AND IRELAND.

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BY THE REV.  
AUGUSTUS K. B. GRANVILLE, M.A.  
PERPETUAL CURATE OF HATCHAM, LONDON.

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1849.

communicant; with the view, at the same time, of producing the feeling in the mind of every churchman, that the Book of Common Prayer is to be regarded and used, not only as the formulary for the public services of the congregation, but also as a manual of private devotion and instruction in the closet. For this purpose the Prayer Book is certainly pre-eminently fitted, with its numerous collects, litanies, and ejaculations, with its calendar for the daily reading of Scripture, with its Epistles and Gospels for festivals and fasts, with its Psalms for daily comfort and rejoicing.

The chief feature in "The Preparation" is the management of the communicant's examination according to the instruction delivered by the minister when he gives notice of Communion, and exhorts the members of the congregation to prepare themselves to partake of it, stating "the way and means thereto." The Exhortation in the Communion Service is therefore broken up into several parts, and questions are proposed after each part, such as the context suggests as necessary points of inquiry for the communicant. To these questions it is manifest that many more might be added to the same purpose; those which are introduced *being intended only as suggestions, to show the plan on which an examination should*

conducted, and at the same time to help those who do not find themselves proficient in the performance of this duty. On the Ten Commandments, which are of course to form the matter of every examination, it would have exceeded the design of this tract to have given any thing beyond mere direction. If the communicant, however, be unable of himself to use the Commandments preceptively, by aid of his knowledge of the Scriptures and the Spirit of the divine will, he may have recourse to a sound digest of the moral law, such as that in the "Whole Duty of Man." The experiencing of any doubt in questions which may suggest themselves, if of any importance, should induce the communicant to apply to his parish Clergyman, from whom he is sure to obtain proper spiritual counsel and advice.

It is much to be lamented that the present practice of the Church with respect to the reading of the Exhortation to Communion, when notice is to be given, is not in accordance with the Rubricks, and what we may suppose to have been the practice in former times. In some churches the first sentence only is read; in others the whole is read, but not in the part of the service where it is appointed, which the instruction says shall be "after the sermon or homily (is) ended." *If the first sentence only of the Exhortation be read after the Nicene Creed, it may be*



supposed to be so read for the purpose merely of announcing in the Church's words, instead of those of the minister, that the Holy Communion is to be administered on the ensuing Sunday or other appointed festival; in which case the whole of the Exhortation ought afterwards to be read at the termination of the sermon. They who use the Exhortation in full immediately after the Nicene Creed, are clearly in error. The Rubricks are sufficiently explicit on the order which is to be followed, and are certainly arranged with the most practical and useful view, directing first, that after the Nicene Creed notice of Communion shall be given, and secondly, that after the sermon or homily the Exhortation to Communion shall be read; thereby making an opportunity for the minister to preach on the subject of the Holy Eucharist, and terminate his discourse with the Church's address. The practical advantage of this arrangement is most apparent, the congregation being first prepared by the notice for the sermon which may follow, and afterwards dismissed with the Church's admonition in their ears, supporting the instruction and authority of the minister, and declaring the importance of receiving the Holy Communion, and the necessity of coming duly prepared. Thus the minds of those present are engaged without interruption, from the rehearsal of the Nicene

Creed to the end of the Morning Service, with reflecting on that duty and the means of duly performing it, which they are called on to discharge for their souls' sake, when they next assemble together on the Sunday following or other feast-day. It may fairly be supposed that the omission in former years has been the ceasing to read the Exhortation, as appointed, after the sermon, in the same manner as was omitted the prayer for the "whole state of Christ's Church militant here on earth;" the notice only having been continued in its proper place after the Nicene Creed: for the giving notice of Communion, and the reading of the Exhortation, are two distinct things. Doubtless the proper order was observed originally as enjoined by the two Rubricks, which are perfectly consistent with each other, the notice being given before the sermon, and the Exhortation read after it. Now that the whole Exhortation is read in some churches, it is to be regretted that it is not read in the proper place; and they who only give notice, as usual, would do well to read in addition, after the sermon, the entire Exhortation as it stands. But there can be no apology for reading the Exhortation in full immediately after the Nicene Creed. The due order of the Prayer Book being followed, the congregation would then be materially assisted in

preparing for Communion, in the manner which is attempted in the present pages.

There are not wanting in the Church abundant "Companions to the Altar;" and when numerous writers of the highest character for devotion and learning, have in many ages past left manuals for the use of communicants, instructions, meditations, and prayers in the greatest variety, it may seem presumptuous to offer "some new thing" to the notice of the members of an apostolic Church. But the present tract, novel only in its conception, carries any recommendation it may possess from the lips of its own revered parent, the Book of Common Prayer;—that book which is the praise of a living Church, full of the words of eternal life, apostolic in its teaching and devotions, the companion for saints, a daily solace and support for all the weary and heavy laden, who with the inestimable privileges of members of the Saviour's visible body on earth, are aspiring to occupy hereafter some humble abode in His glorious kingdom in heaven. Preparation for this kingdom is not to be distinguished in any respect from that most necessary preparation which these pages are designed to promote, in calling every one to be ready, by prayer, watching, and examination, *to partake* of "the marriage supper of the Lamb."

THE ORDER  
OF  
PREPARATION FOR THE LORD'S SUPPER,  
OR  
HOLY COMMUNION.

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¶ *So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *Let the penitent proceed in this manner.*

HEAR what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim. i. 15.*

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. 1 *St. John ii. 1, 2.*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that *trespass against us.* And lead us not into *temptation ;* but deliver us from evil. Amen.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name ; through Christ our Lord. *Amen.*

¶ *Then shall the penitent man stand up and say this Exhortation.*

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the flesh of Christ, and drink his blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own damnation, not considering the Lord's Body ; we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged

of the Lord ; repent you truly for your s  
 past ; have a lively and stedfast faith  
 Christ our Saviour ; amend your lives, and  
 be in perfect charity with all men ; so sh  
 ye be meet partakers of those holy mysteri  
 And above all things ye must give most  
 humble and hearty thanks to God, the  
 Father, the Son, and the Holy Ghost, for  
 the redemption of the world by the death  
 and passion of our Saviour Christ, both God  
 and man ; who did humble himself, even to  
 the death upon the Cross, for us, miserable  
 sinners, who lay in darkness and the shadow  
 of death ; that he might make us the chil-  
 dren of God, and exalt us to everlasting life.  
 And to the end that we should alway re-  
 member the exceeding great love of our  
 Master, and only Saviour, Jesus Christ, thus  
 dying for us, and the innumerable benefits  
 which by his precious blood-shedding he hath  
 obtained to us ; he hath instituted and or-  
 dained holy mysteries, as pledges of his love,  
 and for a continual remembrance of his death,  
 to our great and endless comfort. To him  
 therefore, with the Father and the Holy  
 Ghost, let us give (as we are most bounden)  
 continual thanks ; submitting ourselves wholly  
 to his holy will and pleasure, and studying to  
 serve him in true holiness and righteousness  
*all the days of our life. Amen.*

Let us pray.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life ; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure ; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom ; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.—Collect for the sixth Sunday after the Epiphany.*

The examination.

*Question.* What is required of them who come to the Lord's Supper ?

*Answer.* To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death ; and be in charity with all men.—*Catechism.*

¶ *When the minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

Dearly beloved, on ——day next I pur-  
B



pose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ ;

Do I rejoice to be among those whom the Church, through her priesthood, calls "dearly beloved?"

Am I warmed with Christian joy, and filled with Christian hope, whenever I hear that Holy Communion is to be celebrated, and especially that opportunity for receiving it is shortly to be given, by God's blessing?

Am I also religiously and devoutly disposed to take it, and do I truly conceive of it that it is a most comfortable sacrament?

to be by them received in remembrance of his meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven.

Is the celebration of the Lord's Supper a remembrance to me of the Saviour's Cross and Passion, because so appointed by Him?

Do I accept His sacrifice as meritorious because Divine, and worthy of the acceptance of Almighty God in a way that no human sacrifice can be?

Do I accept His sacrifice in faith, as the meritorious cause whereby alone we obtain remission of sins, and are made partakers of the kingdom of heaven?

And am I sincerely impressed with the infinite nature of God's goodness, in providing the sacrifice of His Son, for all mankind ; and especially with His distinct goodness towards me, in offering me this Holy Sacrament, for the direct application to my own soul and body of all the benefits of the same adorable sacrifice?

*Therefore it is our duty to render most*

humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament.

Do I regard the duty of thanksgiving which is here enjoined, not merely as an obligation, but as a blessed and great privilege? And is my sense of it humble when I think of the necessity for this sacrifice, but hearty when I reflect that it has been already made for us men and for our salvation? Have I also a full sense of the mercy of Almighty God in these two particulars: first, that He has given His Son to die for us; and secondly, that He has given Him to be our spiritual food and sustenance in the Holy Sacrament?

Impressed with these amazing privileges, do I fully recognize, as a sinful man undeserving of such mercy and favour, the necessity of discovering, by strict examination, the true nature of my convictions on the use and value of the Holy Sacrament, in order that I may guard against the danger of lightly esteeming it?

Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily;

Do I clearly comprehend the distinction between worthily and unworthily receiving of the Holy Communion; that it refers not to any absolute worthiness in myself, but to due preparation for the ordinance by examination, repentance, and prayer, with faith, thankfulness, and charity; and the wilful neglect of such preparation?

And having a clear knowledge of this distinction

am I also convinced that to approach Holy Communion without endeavouring, by due preparation, to make myself worthy in the way that I can, is a grievous tempting of God, and may lead to a dangerous downfall?

Do I feel that the Church, warning me of this peril by her minister, should command my most affectionate regard; and do I begin to perceive that obedience to the Church's teaching is a great safeguard to the soul?

my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof;

Do I regard Holy Communion, not merely as a rite or ceremony, but as a great and dignified mystery, my calling to which is likewise dignified? And do I see the dignity of it to consist in the mysterious and inexplicable work by which God is pleased to reconcile the world to Himself in the body and blood of His only Son,—a doctrine which I receive in faith without asking for any explanation, and in just submission to His sovereign will?

Do I account the consideration of the dignity of the mystery, and of my calling to it, to be an important part of due preparation? And do I feel the omission of such consideration, or the passing over it lightly, to be a great peril; and that want of proper reflection on the Divine goodness and mercy with respect to this mystery, may entirely impede the worthy reception of it?

Do I patiently and gladly consent to devote time to this part of the preparation, in the conviction that *time so spent cannot be better spent?* And, for this purpose, do I set apart a portion of time between the *day of notice given for communion* and the day fixed

for receiving it ; or do I foolishly suffer negligent and irregular habits, worldly concerns or recreations, to interfere with this purpose ?

Do I excuse myself on account of fatigue or listlessness from pursuing regularly the preparation to which the Church directs us ; or do I readily and thankfully, as I ought, avail myself of these stated opportunities for self-examination, confession, prayer, and reading of Scripture, as John vi. 27 to the end, 1 Cor. xi. 17 to 33, and chapters xii. xiii. xv., and Rev. xix. 1 to 10 ?

and so to search and examine your own conscience, (and that not lightly, and after the manner of dissemblers with God ; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of that holy Table.

Am I prepared to meet all the shame and self-reproach of a strict self-examination, knowing that to dissemble with God is to add sin to sin ? And do I desire to come holy and clean to such a heavenly feast, convinced that the appointed means for so coming is to confess my sins before God, in faith, with a full purpose of amendment ?

Am I ready to read carefully and digest Matt. xxii. from verse 11 to the end of verse 14 ; and to see also what St. Paul says on this passage of the gospel in Ephes. iv. from verse 17 to verse 24 at the least, or to the end of the chapter ?

Do I again in this place advert to the true significance of unworthiness with regard to communicating ? If I am not satisfied in the sense I have been taught above, have I read over the prayer in the Communion Office appointed to be offered by the priest, beginning, " We do not presume ? "

Do I stedfastly resolve, by God's help, to continue this preparation to-morrow, and in the same trust, to complete it before Communion-day ?

Let us pray.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life ; through the same Jesus Christ our Lord. *Amen.—Collect for the second Sunday after Easter.*

O Almighty God, who alone canst order the unruly wills and affections of sinful men ; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise ; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found ; through Jesus Christ our Lord. *Amen.—Collect for the fourth Sunday after Easter.*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them *that trespass against us.* And lead us not *into temptation ;* But deliver us from evil.

For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.—*Office for Visitation of the Sick.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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¶ *Let the penitent, standing, begin with these sentences of the Scriptures that follow.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he hath set before us. *Dan. ix. 9, 10.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.—Collect in Communion Service.*

¶ *Rising from prayer, let the penitent here resume his self-examination after the following manner.*

Am I seriously disposed and anxious to repent, in order that I may be a meet partaker of Holy Communion?

The way and means thereto is; First, to *examine your* lives and conversations by the *rule of God's commandments*;

Do I acknowledge that I am bound by the rule of God's commandments, as one of the conditions on which I was admitted to the privileges of holy Baptism ; which privileges are to be renewed in the Communion to which I seek to be admitted ? And am I prepared to examine myself honestly and without reserve, as regards my whole life and conversation, by this rule, as being that by which I shall finally be judged ?

and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.

### The Ten Commandments.

1. Thou shalt have none other gods but me.

2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

3. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.



4. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee.

6. Thou shalt do no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*Question.* What dost thou chiefly learn by these Commandments ?

*Answer.* I learn two things : my duty towards God, and my duty towards my Neighbour.—*Catechism.*

*1—4.* My duty towards God, is to believe

in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truly all the days of my life.—*Catechism.*

5—10. My duty towards my Neighbour is to love him as myself, and to do to all men, as I would they should do unto me : To love, honour, and succour my father and mother : To honour and obey the Queen, and all that are put in authority under her : To submit myself to all my governors, teachers, spiritual pastors, and masters : To order myself lowly and reverently to all my betters : To hurt no body by word or deed : To be true and just in all my dealings : To bear no malice nor hatred in my heart : To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering : To keep my body in temperance, soberness, and chastity : Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.—*Catechism.*

¶ Thus plainly reminded of his duty to God and his neighbour, let the penitent rehearse in order each Commandment separately, trying

*himself after every one, with these questions following, and specially noting his failures.*

In will, word, or deed, have I sinned against this law?

How often have I sinned consciously against it?

Am I conscious of any secret offence in reference to this law, in which, as only known to God and myself, I have been content to proceed, satisfied with being free from the censure of the world?

Such ascendancy of worldly influence over my conduct indicates a preference of the world to God: am I seriously resolved, by God's help, to correct so evil and perilous an inclination<sup>1</sup>?

<sup>1</sup> Should these questions, repeated after the rehearsal of each commandment, as directed in the Rubrick, not be found sufficiently explicit for the unburdening of the penitent's conscience, he may then proceed further, after this sort:—

1. Do I reverence the Godhead as revealed by Christ?

2. Do I reverence God's Person, presuming to liken Him to nothing? And have I no idol in my heart?

3. Do I reverence His Name?

4. Do I reverence His Day?

5. Do I respect the subordinations of age and society, as a member of the Church, of a nation, and a family?

6. Do I, besides abhorring murder, abstain from all evil and malicious thoughts and deeds?

7. Do I, besides abhorring adultery, entirely renounce the flesh and its lusts, and keep myself pure in body and in mind?

8. *Do I, besides abhorring direct robbery and theft, endeavour strictly to adhere to justice in all my dealings?*

What other obligations have I on me besides obedience ; as repentance and faith, the remaining obligations of my Baptism ? Have I delayed repentance ? Do I believe all the articles of the Christian faith ?

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. *Amen.*

Have I any special vows or resolutions which, in time past, I have found necessary to make, but which I have not diligently observed ?

And if ye shall perceive your offences to

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9. Do I, besides abhorring perjury, refrain my tongue from evil, and my lips that they speak no guile ?

10. Do I envy none a lot superior to my own ; and am I content in the station in which God has placed me ?

be such as are not only against God but also against your neighbour ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand :

Am I willing and prepared to repair any injury or wrong I may have done to any one ? And am I in perfect charity with all men ?

for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table ; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

¶ *To be said kneeling.*

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love ; Keep us, we beseech thee, under the protection of thy good Providence, and make us to have a perpetual fear and love of thy holy Name ; through

Jesus Christ our Lord. *Amen.—Collect for second Sunday after Trinity.*

And because it is requisite, that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel,

Am I satisfied that my conscience is now clear, after the examination which I have used; and that I may, without presumption, humbly approach the holy Table? Or am I ashamed to apply to the clergyman of my parish, and open my fears to him?

let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Do I feel that I may and ought to put faith in the counsel of my spiritual guide, receiving him as the appointed minister of God's word, and the proper dispenser to me of the benefit of absolution?

¶ *Kneeling humbly on his knees, let the penitent here make the confession following.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men;  
We acknowledge and bewail our manifold  
sins and wickedness [here enumerate, one by

*one, all the sins and failures specially noted in examination*], Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name ; Through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent ; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.—Collect for Ash-Wednesday.*

Psalm li. *Miserere mei, Deus.*

*Have mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.*

Wash me thoroughly from my wickedness :  
and cleanse me from my sin.

For I acknowledge my faults : and my sin  
is ever before me.

Against thee only have I sinned, and done  
this evil in thy sight : that thou mightest be  
justified in thy saying, and clear when thou  
art judged.

Behold, I was shapen in wickedness : and  
in sin hath my mother conceived me.

But lo, thou requirest truth in the inward  
parts : and shalt make me to understand  
wisdom secretly.

Thou shalt purge me with hyssop, and I  
shall be clean : thou shalt wash me, and I  
shall be whiter than snow.

Thou shalt make me hear of joy and glad-  
ness : that the bones which thou hast broken,  
may rejoice.

Turn thy face from my sins : and put out  
all my misdeeds.

Make me a clean heart, O God : and renew  
a right spirit within me.

Cast me not away from thy presence : and  
take not thy Holy Spirit from me.

O give me the comfort of thy help again :  
and stablish me with thy free Spirit.

Then shall I teach thy ways unto the  
wicked : and sinners shall be converted unto  
thee.

Deliver me from blood-guiltiness, O God.



thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them *that trespass against us.* And lead us not *into temptation ; But deliver us from evil :*

For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

O Lord, save thy servant ;  
Which putteth *his* trust in thee.  
Send *him* help from thy holy place ;  
And evermore mightily defend *him*.  
Let the enemy have no advantage of *him* ;  
Nor the wicked approach to hurt *him*.  
O Lord, hear our prayers.  
And let our cry come unto thee.—*Suffrages*  
*in Visiting the Sick.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them ; and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us ; through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*  
—*Deprecation in the Communion Service.*

St. Luke xv. 1. Then drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and

eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.—*Gospel for the third Sunday after Trinity.*

St. Luke xviii. 19. Jesus spake this parable unto certain which trusted in themselves *that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee and the other a Publican.*

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—*Gospel for the eleventh Sunday after Trinity.*

¶ Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.—From the Litany.*

¶ *Then shall be said or sung.*

Glory be to God on high, and on earth peace, good will towards men. We praise

thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one.—Rubrick in Communion Service.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.—Rubrick in Confirmation Service.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.—Rubrick after the Church Catechism.*

¶ *It is convenient that the new-married persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.—Rubrick in the Office for Holy Matrimony.*

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.—Rubrick in Office for the Communion of the Sick.*

¶ *The Woman, that cometh to give her*

*thanks, must offer accustomed Offering if there be a Communion, it is convenient she receive the Holy Communion.—Rite of the Office for the Churching of Women.*

THE END.

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